



SPIRITUAL TELEGRAPH

DEVOTED TO THE SPIRITUAL AND PHYSICAL NEEDS OF MANKIND.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 390 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. VII.—NO. 6.

NEW YORK, SATURDAY, JUNE 12, 1858.

WHOLE NO. 319.

THE SPIRITUAL TELEGRAPH.

PRICE:

One Year, strictly in advance, (if registered at the risk of publisher) \$2 00
Six Months, 1 00
Three Months, 50
To City Subscribers, if delivered, 2 50

CLUB PRICE—10 SUBSCRIBERS, \$15.
Advertisements inserted at 12½ cents per line.

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SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

LITERARY REVIEW.

"SPIRITUALISM TESTED BY SCIENCE." An Essay from the May Number of the *New Englander*, a Quarterly, published by W. L. Kingsley: New Haven, Conn.

"The world moves!" The theory of universal development and eternal progress is established. Be reasonable in your Olympian joy, ye classic gods; a mother in our literary Israel, the *alma mater* *par excellence* of pedantic dullness, has actually CROWN A WARRIOR on her venerable nose! A *fac simile* of this modern miracle is to be found in that sacred receptacle "of the opinions of New England men on all the great moral questions of the day," entitled the *New Englander*.

"Not to put too fine a point upon it," the leading article in the May number of that solemn Quarterly, is a forty-five page essay, entitled "Spiritualism tested by Science." That the occupant of a professor's chair in any of our moldy institutions of learning, should condescend to grapple, however feebly, with *any living question*, is a prophecy of future health and usefulness. All things are finally possible to honest effort in the right direction, and even a professor whose cervical vertebrae have been limbered to the extent of allowing him to look straight ahead, may hope in time to rise with the multitude to the dignity of common sense. In any other sense than as a cheerful prophecy of future activity and regeneration, the essay is a failure. But for the tone of sincerity which pervades it, and the gravity of the periodical it adorns, it might be mistaken for a satire on scientific pretense.

That the Spiritualist may judge for himself, the value of this scientific scrutiny of his facts and faith, we subjoin the following extracts, with such remarks thereon as space and ability will allow. We confess, in the first place, to an almost irresistible desire to be severe upon the style and the self-delusive air of superficial candor pervading the entire work. We would not be willing to say that such measured gravity is the universal indication of shallowness of brain, or obliquity of purpose; but we do say it is very generally so.

The "learned judges" of our Supreme Court, when they

decided the Dred Scott Case, proclaimed to all the world, either that they could not or *would* not discriminate between a quibble and a principle; yet the style of the silly pronouncement, is as grave as a dead march.

For example, what gravity of style or dignity of pretence can atone for the shallow contradiction which treads directly on the heels of his opening profession of scientific faith? He says: "We must anchor ourselves on the great truths of nature, which have received or deserve universal recognition—we believe in the harmony of nature. The divinity that has stamped its ineffaceable impress upon every detail of the creation, never contradicts itself. If, therefore, a great principle has once been established by a multitude of concurrent evidences, it must have an unwavering place in our convictions, and is not to be invalidated by any thing. If there is any thing established in nature, it is the invariableness of her laws." These are truisms; but how does the second article of his creed agree with them? In the next paragraph but one, he says: "But we hold that none but the Divine Spirit can act on matter, except through the medium of a material body. This law knows no exceptions, save the apparent ones which result, *perhaps*, from the exercise of a wider including law, which, *at the Divine will*, may suspend all proximate laws in a manner that still is orderly and regular. Such are the miracles of the Christian faith, and the not less miraculous creation of new races of plants and animals, at the beginning of the geological epochs."

Here our essayist fairly surrenders his science to conjecture—to the bare *historical statement* of certain *alleged* facts; which facts, it is the animus of his entire effort to demonstrate can not occur on the face of this earth, now or ever. What are we to think of a general who surrenders his park of artillery at the very commencement of the campaign? But there is a sign of promise, after all, in the way our literary general does it, which bodes better things of him when he acquires more courage. It needs but the "hypnotism" (a pet phrase with him) of common sympathy to penetrate his flimsy veil of reverential words, and to discover that the writer still possesses the saving grace to be *ashamed of himself*—that he feels too mean and self-degraded even to state his surrender in straightforward English, but prefers to leave it, as it were, to sneak out from around the corner of an inference, as if in the half hope that in his absurd jumble of "geological epochs" and Jewish "miracles," the reader may fail to discover that he is both the traitor and slave he knows himself to be. Now, this wholesome sense of intellectual degradation is its own corrective, and he may be safely left to its redeeming power.

But suppose we give him the benefit of his clumsy recantation; if we allow him to shift his position and desert his own standard planted on the immutability of natural law, for the higher ground supposed to be monopolized by "the miracles of the Christian faith," even then he blows *himself*, not Spiritualism, sky-high by his own petard. He asserts that the "Divine

will," acting through a law more remote, "may suspend all proximate laws," and that, *from such suspension*, are the spiritual manifestations or "miracles of the Christian faith." This fairly established, all scientific demonstration and experience is directly to the point that the "Divine will has done it again and again, and moreover, that it will continue to do it forever." Having classified the "Divine will" as one of his unvarying natural laws, and introduced "miracle" as a sample of its necessary results, it is not for him who has just proclaimed the unvarying perpetuity of law, to turn around and read both the law and its facts out of existence; that is to say, if, as the writer asserts, a "higher law" (named by those who admit they have not yet discovered it—"the law of miracle") did once produce certain phenomena on this earth, the inevitable scientific presumption would be, that it is still operative, and that unless the essayist has found a limit to the "Divine will," and an end to eternal law, he is scientifically concluded from a denial of their perpetual potency and consequent manifestation.

But to resume the thread of our extracts. Having made his road-side oblation due from science to ecclesiasticism, and devoutly crossed himself with that peculiar feeling of devotion which is inseparable from the vain attempt to serve two masters on the same day, he returns to the application of his mundane tests. Over one-third of his essay is a loosely stated narrative of mesmerism in its most familiar and publicly known phases. This was to have been expected. Like the ancient practitioners of medicine, who felt they had not done a patient justice until he had been made to swallow a piece of an Egyptian mummy, whenever the epidemic of Spiritualism falls under the care of a quack, down goes this antiquated dose of psychology. But with characteristic fidelity to the Pedantic school, he can not relate even *that* thrice told tale, without importing a foreign title wherewith to dignify it. We are gravely informed that one "Doctor James Braid, of Manchester, England," did, in the year of grace, one thousand, eight hundred and forty-two, discover the precious word, "HYPNOTISM," and did then and there apply it to certain phenomena as indicative of their origin or cause; which word we are given to understand, means a great deal more than the whole combination of phrases in vogue with the itinerant lecturers of our own country, who, he intimates, borrowed all their experimental philosophy and wonderful facts, *without leave*, from the aforesaid Sage of Manchester, who first let the world into the secret of *sleepism*!

But after all, in the sober opinion of our essayist, 'tis a *scarvy fact*! Notwithstanding the authority of an English savant, and the dignity of the new name, he can not conceal his chagrin at being obliged to admit that such things as are classed by the itinerancy of his own country under the names of magnetism, psychology, etc., etc., actually exist. So, having made his oblation to ecclesiasticism, on behalf of *natural law*, he must needs perform the same duty to worldly "respectability" on behalf of *existing fact*; and therefore he introduces the sub-

ject with an *humble apology* to that "large and respectable class of the community" who ride to church in a carriage, and go to the opera in a white cloak, ending with a devout prayer that they may so far condescend as not to throw down his essay in sheer disgust at the *late mention of these subjects*; intimating that he fully agrees with the very respectable ladies and gentlemen aforesaid: that nature ought to have been ashamed of herself to air such facts in "the wind of their nobility." However, as it can't very well be prevented now, she having (with that plebeian vulgarity to which he blushes to own she is now and then addicted) taken upon herself the responsibility to manifest such undignified proceedings, he holds out to them the pleasing prospect that through Dr. Braid as tailor in chief, and himself as journeyman in ordinary, he may so dress up these offensive facts of nature, as to make them, at least in some degree, *useful*, if not altogether presentable to the rightly attired class of society. But finally, and as a last appeal, he gives them to understand, that "these facts are of the utmost importance in sifting and explaining Spiritualism;" and therefore he *must* use them even at the risk of soiling his dignity by the contact, and the *dilletanti* must not desert him in this, his deep affliction.

Was ever philosopher so beleagured by the high contending powers of popular faith on the one side, and popular fashion on the other? However, he derives great consolation in the descent from his lofty "chairs" to the facts of mesmerism, from the consideration that the *Yankee* psychologists are all wrong. It is a sort of "poor man's plaster" to his bruised dignity, to know that at least, his Manchester prodigy has reduced all their impudent pretensions to a scientific zero. They, the merest drift-wood upon the sea of science, set forth the idea that there is really *some* connection between themselves and the subjects who manifest the strange phenomena, such as "*will*," acting upon a "fluid or force resident in the nervous system, which has close analogies with electricity or physical magnetism and may be made to pass from one person to another." *Nothing of the kind!* Dr. Braid demonstrated in Manchester (and it is a comfort that it *was* in Manchester; all that Braid did has been done a hundred times in *New Haven*, but that amounts to nothing)—in *Manchester* and "*before an audience of about eight hundred persons*" (think of that! no such numbers bow at the feet of science in this stupid land; but in Manchester, and before that mighty audience), that the cause of the phenomena is purely "*subjective or personal*." This overthrow of Yankee pretension is detailed at length, but the science of the matter lies in these two nut-shells. To be sure, their meat is not exactly of the same flavor to the unscientific taste; that of the latter tending rather to antagonize, and finally to acidulate and destroy the other. But here is one of them: "Fourteen male adult strangers came forward, a part of whom were desired to keep a steady, fixed gaze upon the end of a cork bound on the head so as to project from the middle of the forehead, each to give his own particular cork his undivided attention. Ten of the fourteen went into the sleep, and that while *I never touched one of them*." Here is the other: "During these proceedings three more of the company sent themselves into the condition, by fixing their gaze and thoughts upon points in the room, according to what I had indicated in my lecture as sufficient to produce the sleep. I knew nothing of their acts or intentions until called upon by their friends to *unlock them from the profound sleep into which they had fallen, and from which they could not succeed in arousing them*."

It is greatly to be lamented by the unscientific reader, that both Dr. Braid and his learned disciple, have forgotten to explain the *modus* by which he *unlocked* these hypnotic mortals and got out of them what he asserts, on the high authority of a cork, *was never in them*; to wit, an influence from himself. The secret of his power to do for these persons what he declares their friends could not do, would indeed be a valuable contribution to science, on the assumption that his theory is the correct one. For the present, it looks to the "groundlings" who inhabit a land where they sell quarto dictionaries for five dollars, and other literature in a like ratio, as though the body of the Doctor's theory rested upon a pair of legs bent in opposite directions, and each particular leg was determined to *follow its bent*, like the renowned jackass in the Ravel "pantomime of the Night Owl."

Our essayist fully indorses the sage hypothesis of his master, and says of it, that "Next to being convinced of the hypnotic

state, it is of the greatest consequence to have a full appreciation of this cork-established theory of it; that is to say, it is of great scientific consequence to a thorough sifting of Spiritualism, to fully appreciate a theory which rests upon the solid basis of *one cork leg*, and flourishes another, which instantly *trips it up*, and lays the whole fabric of Manchester "*hypnotism*" ignominiously by the heels. In this we are entirely agreed. It is of no little consequence to have "*a full appreciation*" of such a lame conclusion as the one he has imported at such heavy expense to common sense. Failing, however, to profit by his own advice (for the reason, probably, that doctors seldom take their own medicines), he rushes to battle, with a weapon in his hand, the nature of which he neither understands nor knows how to apply. In fact, the very lugging of this hypnotic engine into the field against Spiritualism, is demonstrative of his shallow comprehension of it; but thus it is that *fools rush in* where science herself should tread with caution, and are sure to come out with no blow dealt, save against their own reputation.

It is even so with our essayist. By indorsing the silly theory of Braid, refuted by ten thousand facts so well established that we would blush to insult the common experience of mesmeric observers by naming them, he destroys all confidence in the mind of the intelligent and earnest inquirer in his scientific ability to treat the subject he has taken in hand. In short, the man who voluntarily comes before the public in the sacred name of Science, and with her mantle upon his shoulders enacts the part of *Judas* in the presence of popular theology—who enacts the part of a *smacking apologist* for the facts of Nature, in the face of the "*respectable*" world, and who lays an offering of the merest superficiality and inconsequence upon the altar of his *own profession*, is simply performing for himself the work of stultification, and to *honest* science he becomes a stumbling-block, which it is its first duty to get out of the way.

This is the position of the author of the essay under consideration. That he keenly feels it to be so, is apparent throughout. There is a lurking consciousness within him that he is acting a *false part*, which will not be disguised. He confesses, as we shall presently see, that he is no better satisfied with his own scientific test of Spiritualism than those who know it to be utterly unsound and empirical; and as before stated, it is upon this *manly shame* that we predicate his final redemption. He says, at the outset, "we claim no discovery, no originality." Of himself, he has seen nothing, and knows nothing; his whole dependence is upon the most superficial examination of the statements of others. He indulges at prosaic length in learned common-places on the imperfection of the senses, *per se*, in addition to their total bedevilment through "*hypnotism*," though he has exemplified *a-priori*, in his adhesion to "the miracles of the Christian faith," his own want of confidence in the soundness both of his facts and his reasoning.

He fails to perceive the scientific absurdity of his own position, when he admits the verity of *Christian miracles*, and at the same time labors with all his might to sap the very foundation upon which they rest! Is not this so? He admits (what is not true, however,) that they are opposed to all law that science has yet verified. Then, of necessity, they stand upon *unsupported* human testimony derived through the very senses which he labors to prove are wholly unreliable. In other words, he asks his readers to believe that his science has swept away every vestige of the claim to spiritual origin set up for certain admitted facts of *to-day*; but either fails to apprehend, or refuses to apply, or furnish a scientific reason for *not* applying, it to the facts of ancient history. The test, as he applies it, "*sifts*" out rather too much *wheat* with his reputed chaff; it does more than was bargained for—it *proves too much*. He admits that "*hypnotism*" is a law of the human constitution, and if so, it must be at least as old as man, and then shows himself void either of the ability to perceive the necessity of the question, or the honesty to ask it of himself, whether or not, the apostles, when they testified to the spiritual facts of their *sensuous observation*, were "*hypnotized*."

With respect to analogous facts of the present day, he says: "Our position is, that *they are physically false, but may be psychologically true*." Now, if he would like to ascertain the exact scientific value of his "*position*" measured by his own estimation, let him apply it to the alleged spiritual facts recited in the twenty-first chapter of St. John, or to any other facts of the same class, testified to by the apostles, and state the result in

the next number of "the New Englander." "*Hypnotism*" being as old as St. John, and the facts of St. John being no more outside of his individual experience than are the similar facts of modern times, on his own confession, why not begin with St. John, and show *his* facts to be *physically false*? As far as he is concerned, all the facts of Spiritualism, whether ancient or modern, rest on the same basis—*human testimony*, and unless he can show a scientific preference for the integrity of the senses of twelve men in the past, over those of twelve thousand in the present, he has no shield from the unlucky consequences of his own broadside.

After this self-inflicted satire upon his own "position," we can afford to tread lightly on the ashes of "Herr Alexander" and the wonderful "Wizard of the North"—on "the elaborate trials of Sir Michael Faraday"—the "*hypnotism*" of the mighty Braid, "the repeated displacement of the tendon of the *peroneus longus* muscle in the sheath which slides behind the external *malleolus*" of the Buffalo Doctors, all gathered with affectionate care, and deposited with pious hands in the sacred mausoleum of this scientific essay; for, not only has he fully illustrated their *no value*, but doubtless one and all, if they ever had one-tenth part of the shame that our author can not conceal when he quotes them, have at least blushed *at*, if not repented of, the folly and ignorance manifested in their several explanations of spiritual phenomena, and it would be wanton cruelty to torment them farther. Peace be to their ashes!

There is one feature apparent throughout this test of Spiritualism, with which we are especially edified. The author takes no pains to conceal his ignorance. Whether or not he thinks the mention of the word science, which occurs in the title of his essay, absolved him from the necessity of all further notice of it in addressing an unlearned world, we do not pretend to say, but certain it is he has maintained from beginning to end, a most dignified and "masterly inactivity" with respect to such vulgar things as facts, or their scientific value in the construction of a theory. He does not appear to regard it as at all necessary to a scientific test, that he should have the least knowledge of the facts to which he applies it. He says: "The only *raps* we have had an opportunity to hear, were the mere creakings and groanings of loose jointed tables!"

This completes his stock of material out of which he constructs his test. Carefully inventoried it amounts to —

1. The "annihilation of the theories of the Spiritualists" by reason of the Divine order of "invariableness" in natural law.
2. An immediate surrender of the doctrine of *invariability*, and a profession of the faith, that the "Divine will" did entirely subvert the Divine order aforesaid, from "the beginning of the geological epochs," to the end of the Apostolic age; which interference of the "Divine will" with the Divine government, makes the "miracles of the Christian faith" possible and purely scientific, and the facts of Spiritualism *impossible* and absurd.
3. An imported hypothesis concerning the facts of mesmerism, which the discoverer firmly establishes on the authority of a new name and the scientific basis of a *cork*, and then demolishes it gratis.
4. The "Herr Alexander."
5. "His own motive apparatus getting into involuntary spasmodic action" whilst "watching the *sliding* hands of a powerful medium."
6. A rickety table.

Now, if the memorable saying of General Jackson, that "he who trades on borrowed capital ought to break," be of like authority in science that it is in commerce, there need be no surprise at the entire failure of our essayist, so candidly acknowledged in his "conclusion." Having stated his tests, invoked his authorities, applied his science, and boasted on every page the complete route of the enemy, he says, with the truly hopeful consciousness of a man who has just discovered that he had previously *said nothing*, and accomplished still less—"In conclusion, we can not avoid remarking, how desirable it is that these phenomena should be submitted to 'sober and scientific investigation.' With this 'conclusion' we do most heartily concur, and we cordially unite with the essayist in commending it to the sober attention of all men who profess the ability to discriminate between things and words.

B. T. HALLOCK.

The two thousand six hundred and eleventh anniversary of the founding of Rome was celebrated by the Archaeological Institute in Rome, on the 24th ultimo.

SPIRITUAL LYCEUM AND CONFERENCE.

EIGHTH SESSION OF THE CONFERENCE.

Dr. HALLOCK read a paper reviewing the essay entitled "Spiritualism tested by Science," read by Dr. Gray at the last session. The review will be found on the first page. The question, Which is the more reliable, the deductions of science or the evidences of the senses, was then taken up, and

Mr. PARTNOR said: It would be an absurdity bordering on an insult, to ask the persons assembled in this room, whether they could trust their own senses as to the fact of their being here. Are we to affirm that we are here by the evidence of our senses, or are we to permit the question to be rendered uncertain by a scientific demonstration on paper, of the impossibility of being quite sure of it? When normal consciousness and reputed science were at loggerheads, it was entirely safe to trust the former in preference to science so-called. Science, in its best sense, presupposes that the senses have verified two or more facts at least. Without observation there can be no science; and hence if the senses are not to be trusted, science can not be. There is as much blind credulity manifested with respect to this much abused and over-estimated word science, as there is in behalf of religious creeds. It is a gratuitous imposition to suppose that the human spirit and the life beyond the grave were discovered by science, either natural or theological. There is no science of the soul or of its hereafter, aside from that which rests on facts revealed to us through the senses. It is claimed by the superficial devotee of the popular faith, that Christianity rests on a basis wholly superior to the senses, and this silly assumption has done much mischief by inducing many to undervalue their indispensable usefulness. But where would have been their Christianity and evidence of immortality without the evidences of the senses of Peter, and Paul and John? The senses are at the bottom of all solid acquirement—they are the pioneers of all true progress. *They always testify truly* when their owner is in true order; and one of their uses is, that we also should testify truly of what they say. His opinion is, if men would pay more attention to what their senses testify, and less to the opinions of the venerable Mrs. Grundy, it would be better for all parties.

Mr. DAVENPORT instanced the case of an amputated limb, where the person feels the pain the same as though it were still present, and asked Mr. Partridge if that was not a direct impeachment of the senses?

Mr. PARTNOR answers: In the case alluded to, all the senses which testified at all told the truth. But here was a case in which to form a correct judgment it required other evidence than that derived from the one sense—feeling. His position is, that the senses must act—testify. Here was a complex question requiring the testimony of sight as well as sensation or feeling. Moreover, that of the man which alone can feel, was still present; that is to say, his consciousness and spiritual body. His real limb was not amputated. That which simply represented it to the sense of sight was taken away, and if he had interrogated that sense, it would have informed him truly of that fact.

Mr. VAN VLECK said: The external senses testify truly on their own plane, of the external limb. It is not theirs to speak concerning the verities of the spiritual organism; that chapter belongs to the spiritual or internal senses. No science can conflict with the facts of observation on any plane.

Dr. HALLOCK said: The origin of the slander just now so prevalent against the senses arises from the self-infliction of asking them one question, and then unconsciously demanding that they shall answer two. As for example, no one impeaches the veracity of a pair of healthy eyes when they testify to the presence of that column in the center of this room. But suppose another one just like it should suddenly make its appearance, standing by its side. In that case, "all-out-doors" would feel itself religiously called upon to declare at once that we were all deceived by our senses, and some in-doors might feel inclined to join in the verdict, but for no other reason, whatever, than the slight-of-hand dexterity with which we have mingled the question of origin as to the second column, with the question of fact. Our experience having informed us how the first column might have gotten there, but not how the second could be placed by its side in the way it appears, we dexterously make our experience the measure of all possibility, and accuse our senses of falsehood, when we should rather convict ourselves of folly. As Mr. Partridge well observes, in this case our senses have not yet acted—they have not testified at all on the question of origin as to the duplicate column. The cause and the phenomenon are distinctly separate questions, and are to be considered separately. To quarrel with our senses when we have fairly tested their good working condition, simply because we may be ignorant of the origin or cause of that whereof they testify, is to duplicate the profundity of the ancient matron who repudiated the existence of flying-fish as incompatible with the stomach of her experience, but swallowed a cart wheel from Pharaoh's park of artillery, because it was congenial to the palate of her faith.

Mr. CORLISS defined science to be what the mind observes through the senses. He would like to vary the question, and ask, what is the difference between one observation, and the aggregate of observation? He thinks the senses are not safe guides. A man may frequent a corner grocery under the guidance of senses which testify that he is imbibing genuine French brandy, when in fact it is a miserable compound, got up to imitate it; or he may send his child to the same place after milk, and his senses may deceive him equally as to that.

Mr. PARTNOR said: Blot out the senses, and we can have no evidence of either Christianity, science or fact.

Mr. DAVENPORT presented a paper on "The Subject of Education for the

Children of Spiritualists," as his contribution to the inquiry on that topic, raised by Mrs. Davis at a previous session. The paper was laid over for the present, to await the question to which it immediately applies.

Adjourned.

R. T. HALLOCK.

THE AMERICAN INDIAN AID ASSOCIATION.

Owing to the refusal of a certain individual to give up the Book of Records, and other documents belonging to the American Indian Aid Association, in the re-organization of which he is not an official member, the following is proposed as the Constitution under which the undersigned have agreed to serve:

Art. 1. This Association shall be called the American Indian Aid Association.

Art. 2. The purposes of this Association are to promote the better protection and civilization of the American Indians.

Art. 3. All persons who contribute, by money or labor, to the furtherance of these objects, shall be considered members of the Association.

Art. 4. The executive power shall consist of a Chairman, a Treasurer, Corresponding and Recording Secretaries, and a General Agent.

Art. 5. The Annual Meeting will be in the second week of May of each year.

Art. 6. The Board of Managers shall consist of not less than thirteen members, or more than twenty-five, to be elected at the Annual Meeting.

THE EXECUTIVE FOR THE YEAR 1858.

John W. Farmer, 47 Ludlow-street, Chairman; Charles Partridge, 26 West Fifteenth-street, Treasurer; Mrs. Cordelia Smalley, M. D., 15 Laight-street, Recording Secretary; Mrs. Eliza Farnham, 15 Laight-street, Corresponding Secretary; John Beeson, 15 Laight-street, General Agent.

TO THE PUBLIC.

The Executive, seeing that they have undertaken a work for the redress of wrongs which have for generations accumulated upon an injured race (a work in which not any of their predecessors have been particularly successful, and in regard to which there is a general apathy and lack of hope, feel deeply the magnitude of their undertaking. Nevertheless, they have strong faith in God, and in the absolute progression of all humanity to conditions far higher and nobler than any heretofore attained.

Availing themselves of the experience which the Anglo-Saxon civilization affords, they will not aim to force it upon the Indian's life, but rather to furnish him with the knowledge of our superior arts, and the genial influence of true Christian example, and thus aid him to self-development in a natural growth from the pure basis of his less-perverted instincts.

In the prosecution of this work, it is incumbent upon every lover of God and his country to give hearty co-operation, and thus evince his loyalty to those ennobling truths which unfold the Divine paternity, and make man feel as a brother to his fellow.

Our first effort will be to change and reform public sentiment in regard to the red man's race. This will require documents and lecturers, and means to circulate them. The ultimate object of this Organization will be attained sooner or later, in proportion to the means at command. Suffice it to say that the Committee pledge themselves to the adoption of the wisest measures they can conceive, and to God, to conscience, and to a deserving public, for a faithful appropriation of all intrusted to their care.

To prevent imposition on the benevolent, it is proper for us to say that there are no persons whatever authorized to collect funds in behalf of this Association, except the Committee, and such as they may furnish proper credentials for so doing.

Confession Concerning Spiritualism.

The editor of the *Independent*, published at Janesville, Mich., makes the following sensible remarks about Spiritualism. He says:

That it is assuming a place so prominent as not to be successfully combated by mere denunciation, is conceded by every one who is not blinded to the integral evidences of the age. Even the "great revival" which has been an interesting theme from Maine to Minnesota, has not arrested, nor perhaps retarded, its progress. Silently but rapidly it is assuming to take a formidable position, and we have to meet it as we would any daring antagonist, with the shafts of well-digested reasoning, test the potency of argument, and abide the result of the strife. It will not be ignored. It will not be slighted. It will not be terrified by mere assertion. Facts—reasons—must be brought to bear in the contest. Pleas and divines must catch the watchword, and manfully

step forward to decide whether Spiritualism be truth or an error. If it be a falsity, it may be mastered; if not, let us welcome the good, come to us in what way it may. The Jews rejected Christ because he did not appear in the expected manner—we may reject other truth, because, forsooth, rapping, tipping, writing, speaking and seeing media between the mundane and the celestial, may not be a dignified link when judged by our criterion.

The same paper contains the following:

Those wishing to get one of the organs of a modern "dispensation," or "humbler," will find in the N. Y. *Spiritual Telegraph*, published by Charles Partridge at \$2. a year, a leading advocate.

Thank you, Mr. Lewis, we shall put you on our exchange list for a year.

Bequests of Anson G. Phelps.

It is announced that the late Anson G. Phelps, after having made abundant provision for his wife, and bequests to other relatives and friends, has given the following legacies, which alone the public is concerned to know:

To the American and Foreign Christian Union, to satisfy a mortgage on their premises.....	\$12,500
The Union Theological Seminary.....	30,000
American Bible Society.....	20,000
American Board of Commissioners.....	15,000
American Home Mission Society.....	10,000
New York State Colonization Society.....	10,000
Southern Aid Society.....	6,000
American Tract Society.....	5,000
Central American E. I. Society.....	6,000
Institute for the Blind.....	1,000

If the amounts given to these institutions were regulated by what he considered the ratio of their blindness, no doubt Mr. Phelps is still satisfied with them, but if his eyes are open to suffering humanity, and the utter worthlessness of some of these institutions for good, this last act must be felt as one of the greatest errors of his earth-life.

DR. WATTS A SPIRITUALIST.

Pittsford, N. Y., May 31, 1858.

FRIEND PARTRIDGE:

Having all of the published works of the Rev. I. Watts, my attention has been arrested by his remarks respecting apparitions, which are found in the fifth Volume, page 166, in "An Essay toward a Proof of a Separate State of Souls between Death and the Resurrection." The opinions and Scripture references of so excellent a Christian minister on that subject, I think would be pleasing to many of the readers of the *Telegraph*. If you think the same, you can record them for their gratification, by which they will see that good and great men in the Christian Church have not all spoken lightly concerning spiritual intercourse. He says:

"At the conclusion of this chapter, I can not help taking notice, though I shall but just mention it, that the multitude of narratives which we have heard of in all ages of the apparitions of the spirits or ghosts of persons departed from this life, can hardly be all delusion and falsehood. Some of them have been affirmed to appear upon such great and important occasions as may be equal to such an unusual event; and several of these accounts have been attested by such witnesses of wisdom, prudence and sagacity, under no distempers of imagination, that they may justly demand a belief; and the effects of these apparitions, in the discovery of murders and things unknown, have been so considerable and useful, that a fair disputant should hardly venture to run counter to such a cloud of witnesses, without good assurance from the contrary side. He must be a shrewd philosopher indeed, who, upon any other hypothesis, can give a tolerable account of all the narratives in Glanville's 'Sadduceism Triumphatus,' or Baxter's 'World of Spirits and Apparitions,' etc. Though I will grant some of these stories have but insufficient proof, yet if there be but one real apparition of a departed spirit, then the point is gained that there is a separate state.

"And indeed the Scripture itself seems to mention such sort of ghosts or appearances of souls so departed. Matt. 14:26: When the disciples saw Jesus walking on the water, 'they thought it had been a spirit;' and Luke 24:37: After his resurrection they saw him at once appearing in the midst of them, and they supposed they had seen a spirit; and our Savior doth not contradict their notion, but argues with them upon the supposition of the truth of it: 'A spirit hath not flesh and blood as ye see me have;' and Acts 23:8th and 9th verses, the word 'spirit' seems to signify the apparition of a departed soul, where it is said: 'The Sadducees say there is no resurrection, neither angel, nor spirit;' and, verse 9, 'If a spirit or an angel hath spoken to this man,' etc. A spirit here is plainly distinct from an angel, and what can it mean but an apparition of a human soul which has left the body?

From your friend, etc.,

EDWARD BEERS.

PHILOSOPHICAL AND MORAL DEPARTMENT.

THE WAR WITH THE CHURCHES.

PORTLAND, FORESTAIN CO., IND., May 11, 1858.

FRIEND PARTRIDGE:

I have taken the liberty to send you a few thoughts, in company with my subscription. I hope you may not fall out with me because my religious views are different from those of many of the leading Spiritualists.

There are writers who seem to show an overbearing spirit of intolerance in respect to churches and creeds. They war against all ideas of miraculous and sudden changes, brought about by the interposing hand of Providence. The idea of regeneration of heart, or of a sudden change of mind called conversion, and of experimental religion, is a preposterous idea, a rock of offense, a stumbling block, to all who as yet have not felt the power of the inward witness to waken up and bless their souls. Therefore the inexperienced are ever at war with, and persecuting, the churches for upholding such dark, mysterious notions, as they consider them to be. They think it a delusion, a whim of the imagination, and consequently sneer at, deride and destroy, a portion of the enjoyments of professors. They make light of their experience and worship, which to them is sacred—sacred because the Holy Spirit has visited them, and does visit and bless all who continue faithful, giving a foretaste of heaven, and driving from the mind evil distempers, envious feelings, corrupting thoughts, giving in exchange desires of holiness, which are the fruits of Divine love.

But because professing Christians sometimes fail to live up to the mark of their high calling, the persecutors say, it is all delusion, and their works prove it. To represent the matter, the conduct of some weak brother who has fallen from grace, is presented as a specimen, and the churches are measured by such, and stigmatized as if there were no good people belonging to them. Such misrepresentations are beneath the dignity of a gentleman. But those who delight to scatter and trample upon religious creeds, seek every advantage to accomplish their object. They try to make it appear that the love of money and popularity is at the bottom of all church organizations, and that churches are perpetuated and sustained only by this cause. Worthless arguments! Is religion so vain and worse than useless—based upon so rotten a foundation? Some may think it; I believe it not.

Our high attainments, as a nation, in the enjoyments of political freedom, intellectual greatness, and moral worth, are attributed by many of our ablest men, to religious training. Even at this present age, enlightened as we are, we venture to assert that the moral character of our nation is based upon the churches and sustained by the ministers. Yet there are many who seek the dissolution of all church organizations, and would glory in their downfall! Can it be possible religion is thus worthless, and we, as an intelligent people, in a land of freedom, be so humbugged as to waste our time and money, year after year for naught, or to sustain worthless deceivers to domineer over us, and live in idleness? No; professors of religion are not so insane as some imagine. If there was no real enjoyment in religion, no cementing love to attract and bind the hearts of men together, churches would not be organized or sustained.

There are many public and private characters, professors and unprofessors, who are so weak and unstable in mind, as to suffer themselves to be led or driven by a retaliating spirit, to please their party by combating each other. Some are for holding fast to the old land-marks of theology, no matter how inconsistent. They want their followers to believe the Bible to be all inspiration, dictated by the Eternal God himself—also to be strong and firm in the belief of hell and a devil. Others are for destroying the old theology root and branch, and for burning Bibles to stop their influence, believing the same to be a bone of contention, filled with exaggerated stories, and mysterious contradictions. Others are more consistent, and select such parts of scripture as may seem to suit their peculiar views, in order to defend their doctrinal points and combat with their neighbors. I see no good arising from this mental warfare, but the evil is abundant. The parties stand in each other's way, stopping the progress of truth and true principles, and by their arguments become more confirmed in their positions, and not so open to receive truth.

O ye short-sighted and stiff-necked partisans, why spend your time in keeping the people in darkness and contention?

If the new doctrine advocated by Spiritualists be founded upon correct principles, let its advocates go forth without a murmur, and fill the earth with heavenly truths. Truth will not poison a Christian. If the Spiritualist's doctrine is a humbug, it will fall without the assistance of man. If true, and the world is to be made better by it, let us encourage those to press forward who are in search of truth and true principles. And to those friends who are so ready to pull down old theology because they see some inconsistencies taught in it, I would say, be consistent with yourselves; get the beams from your eyes and then you can see clearly to pull out motes from your brother's eyes. Spend not your time in fault-finding and ridiculing your professing neighbors, cutting asunder friendship and sowing discord, building up separate parties to envy each other and stop the progress of truth. I would have you get out of the way and let those who feel divinely impressed go forth upon their heavenly mission. Being filled with a cementing love, they will gather that which is scattered, and bind up the broken hearted. Religion would prosper and shape her garments after the new fashion of theology, and Spiritualism would flourish and illuminate the dark, benighted world, gradually removing or exchanging the old, tattered garments of theology for that which is more congenial and lovely.

Yours in friendship, J. M. ROMISE.

H. W. BEECHER AND THE INDIANS.

BEECHER'S LETTER, NO. 2.

Rev. Sir—My former epistle was intended as an appeal to your manly sympathies in view of your high position, that your voice might be heard in behalf of the perishing Indian as well as for the enslaved African. I am persuaded that had you not been imbued with the prevalent idea that for the Indian there is neither help nor hope, there would have been no occasion for such an appeal. I am unwilling to think that you or the clergy, as a body, are deficient in philanthropic zeal, or wilfully unjust in its application. Nevertheless, when I see whole tribes of human beings within arm's length of our influence, cut down by diseases, starvation, and wholesale slaughter deliberately inflicted upon them, and that neither the Tract Society, nor H. W. Beecher, nor any of the 30,000 of the profession to which he belongs, utters a protest, I am instinctively led to inquire

THE CAUSE.

The chief cause I conceive to be a want of information as to the actual condition and capacity of the Indian for improvement; for although the reports of the Indian Agents are published annually as regularly as the President's Message, yet I have not met with a single clergyman who seemed to know any thing in relation to the details of those important public documents. Assuming, then, dear Sir, that your lack of interest arises from a lack of information, permit me to present you with a few extracts from the reports published by the Indian Department at Washington, in 1857 and 1858. I propose to offer authentic testimony: 1st. To demonstrate the Indian's capacity and desire for improvement; 2d. To show the reason why previous and present means are inadequate for the purpose; 3d. To indicate measures more likely to succeed.

The Monomonees of the Northern Superintendency cultivated, last year, 800 acres of grain and vegetables, and the Agent says they make as good farmers as the people of any other nation. They used up, during the year, 238,300 feet of lumber for the following purposes:

For flooring, &c., of 100 log houses.....	130,000
For building a church.....	30,000
For coffins and grave-yard fences.....	1,100
For fences on the central farm.....	25,000
For bridge across the Wolf River.....	6,000
For two stores.....	25,000
For building houses for Stockbridge Indians.....	21,200
	238,300

The above was all done by Indians. Joseph Ostroph, their school-teacher, reports that the children make good progress in writing and arithmetic; that many of them possess a good talent for music, and solve the notes as easy as they would say the A B C. John E. Fletcher reports that the Winnebagoes cultivated, last year:

Wheat.....	200 acres.
Oats.....	150 "
Corn.....	213 "
Potatoes.....	103 "
Turnips.....	19 "
Peas, beans and buckwheat.....	6 "
And—numerous gardens.	

They also cut 200 tons of hay, and made 200,000 bricks for chimneys and ovens.

Forty girls in their manual school made, during the year, 386 garments, in addition to their studies.

Fifty boys in the same school made 200 rods of fence, dug a well, and cultivated three and a half acres in good order as a garden, beside cutting hay enough to winter a span of horses.

Vincent E. Geiger, Agent of the Nome-Lackee Reserve, Cal., reports that they raised, last year, ten thousand bushels of wheat. The harvesting, threshing, stacking and hauling were all done by Indians, with only three white men to superintend. It is truly wonderful how quick these people acquire the industrial habits of civilized life wherever they have sufficient encouragement to do so.

The Agent adds that they have not only learned to work, but to manage with skill the work-horses and oxen used upon the Reserve. Two of them will take five yoke of oxen and a wagon fifteen miles to the mountains, load up with heavy timber, and drive down steep, circuitous declivities, requiring great tact to do it safely.

The agent at the Mendocino reserve on the Pacific coast, reports that the Indians have learned to drag the seines as fishermen, and to man a schooner of twenty tons burden; that on one occasion the captain, who was the only white man belonging to the vessel, being on shore intoxicated when a violent storm threatened to dash the vessel to pieces on the rocks, making it necessary to raise the anchor and put to sea, the Indians managed to do this with skill, returning to port the next day, since which the craft has been under their entire control.

It has often been said that the California digger Indians are the most hopelessly depraved specimens of humanity within our Territories, but I think great injustice is done these people, particularly by the Rev. Mr. Stratton in his narrative of the Oatman Captives, as well as in his public lectures.

He represents them as revengeful, stupid, and filthy in the extreme; as objects of disgust rather than of sympathy; but if the Reverend gentleman had borne in mind that their miserable condition is the result of contact with those who have perpetrated upon them every species of outrage which man can inflict upon his fellow, he would have been more just and impartial in his statements. He should have told the cause, and pointed out the remedy; for until this is done no wonder if, like the Israelites of old, when peeled and scattered, they drooped their heads like the bulrushes, and hung their harps on the willows, and clothed themselves with sackcloth and ashes, and went mourning all the day. It is as unfair to characterize these Indians from their present appearance as it would be that of the Jews when in the above circumstances. It is cruel in the extreme to feed and excite a hard-hearted prejudice against a wronged and helpless people, particularly as the following from the *Trinity Times* will show that a kind, considerate treatment would be productive of results much more honorable to our humanity and religion.

PITY THE POOR DIGGER INDIANS.

"A benevolent citizen of our town has rescued two of them from their wild haunts. The male has intelligence and capacity equal to white striplings of his age, and has become an able assistant in the business of his excellent guardian and patron. The younger, a female, is now an attendant at our village school, betrays an eagerness and alacrity, and power for scholastic acquirements that would do credit to her white playmates."

I could, reverend Sir, fill a volume with similar testimony, all showing that with proper treatment, the Indian children are gentle, easy to be controlled, and exceedingly apt to learn; but, as you observe, "*The hell of our civilization burns up all it touches*;" and this noble race is *crumbling away*," not from any inherent tendency to decay, but because Christian charity has failed to encompass them in her kind embrace. You, Sir, have labored with becoming zeal for the rights of the whites and the blacks in Kansas; but in all this long struggle you have said not a word for the rights of the red man, in regard to whom the agent in that Territory reports:

"That the most dishonorable and demoralizing means have been made use of to obtain his property. Trespasses and depredations of every conceivable kind have been committed upon the Indians. They have been personally maltreated, their property stolen, their timber destroyed, their possessions encroached upon, notwithstanding all of which the Indians have afforded a praiseworthy example of good conduct, under the most trying circumstances. In the din and strife between the Anti-slavery and Pro-slavery parties, with reference to the condition of the African race there, and in which the rights and interests of the red man have been utterly disregarded, the good conduct and patient submission of the latter, contrast favorably with the disorderly and lawless conduct of many of their white brethren, who, while they have quarrelled about the African, have united upon the soil of Kansas in wrong doing toward the Indian."

Can you, Sir—can the Republicans—can the reformers of every class who have been so deeply interested in the Kansas struggle, think of this oversight without a blush, especially when

it is known that the Indians are purposely destroyed with strychnine whisky; that when their late annuity was paid, several were killed and numbers wounded as usual in a drunken fracas, yet the newspapers reported that all went off "very much to the satisfaction of the traders!" And for this wickedness, not a word of rebuke is heard from either pulpit or Tract Society in any part of the land!

Permit me to call your attention to the reports in regard to the condition of the Camanches and other tribes in our extreme western territories; for the common opinion, in which I presume you participate, is, that these are so wild and untamable that there is really no alternative but to conquer or to kill them. The Camanches have long been the terror of the Mexican and the frontiersman; but no wonder, for their country is invaded by Mexicans on one side, and Americans on the other. Their game is scarce, and subsistence difficult. They are thus driven by starvation to desperation, and they should not be denounced as such insatiate savages, because with brave hearts and strong arms they make an occasional foray on their invaders to feed their famishing wives and children.

When the agent had a talk with them about cultivating the earth, they acknowledged their entire ignorance of even the rudest mode of agriculture, never having planted a seed of any kind; but they expressed a determination to try, and with the assistance of a farmer they soon planted a fine crop of corn, melons, beans, peas and pumpkins, which they cultivated remarkably well. The *Caddoes* show a great desire to adopt the habits of the civilized man. Already they have several villages, with neat cottages and gardens, and fields adjacent, and many conveniences on every hand, give abundant evidence of their capacity and desire to improve. The agent adds, "there has been but one case of drunkenness during the year, and the chiefs are taking every precaution to keep the fire-water from their people."

Of the *Puebla* Indians, the agent reports that "they are in a state of civilization too far advanced to be recognized as Indians in the ordinary acceptation of the term." There are twenty villages of these Indians, containing a population of about eight thousand souls. They are generally industrious, peaceable and cleanly, earning their bread by the sweat of their brow. No appropriation to aid them has ever been made, and the agent adds, "if they had the means to acquire education and the mechanical arts, they would soon become intelligent and useful citizens."

The *Apache* Indians in the *Gila Valley*, about the savageness of whom so much has been written, expressed a willingness to become cultivators at the first request of the agent to do so, and with a little instruction, they soon had seventy-five acres prepared and planted with corn and vegetables. They were miserably poor, and often subject to starvation, all their game being destroyed.

The *Pimoes*, another tribe described by the agent as the most interesting and docile tribe of Indians on the continent, occupy a beautiful portion of the *Gila Valley*, about twenty miles in length by four in breadth. They live in villages, and raise luxuriant crops of corn, wheat, millet, melons and pumpkins, and also cotton of excellent quality. They spin and weave their cotton by hand into blankets of a beautiful texture—an art not acquired from the Spaniards, but found among them three hundred years ago.

The *Shoshones*, who occupy the great basin east of Utah, numbering fifty thousand, are also a fine race, being industrious, cleanly, temperate, and pure in all their habits. At present there has been no missionary, and scarcely a white man, among them.

It is, Reverend Sir, in behalf of these unpervented tribes that I invite your special attention. I ask, have we not science and religion enough to impart to these simple children of Nature? and is there not wealth and wisdom sufficient, in this great nation of ours, to protect them from the evils from which we are striving to free ourselves? I think there is; yes, I am sure there is! I can not doubt but there are thousands of men and women, who, when the material means are provided, will spontaneously arise from every sect and party, and offer themselves as living gospels to carry glad tidings of great joy unto all of these tribes.

And though it is true, sadly true, Sir, that the past is but a record of efforts and failures, so much so that faith and hope have almost expired for the future of the Indians, nevertheless

there is a brighter destiny that awaits them, and if those who profess to be the ambassadors of Him who came to seek and to save the lost, are unwilling or incompetent for the mission, the God of Love will call and qualify other agencies, who will gather in the outcasts, and accomplish all his saving plans.

The testimonies I have presented are but a few, which I have taken from the Annual Reports. I could have multiplied them to a great extent. I believe every agent, without exception, speaks decidedly of the Indian's capacity and desire for improvement; but alas, they are equally unanimous in declaring the utter insufficiency of existing means to meet their necessities.

I have omitted to say anything about the Indians within this State, or of the rapid progress which is being made by the *Seminoles*, the *Chocktaws*, and *Cherokees*, who have numerous schools and native teachers giving instruction in all the higher branches of literature, and in some important respects are outstripping their pale-faced neighbors, and in a comparatively short time will prove themselves, in high intellect, in general knowledge and sterling worth, vastly superior to those who have heretofore slandered and destroyed them.

I trust, Dear Sir, that enough has been advanced to explode the horrible fantasy that Indians are "destined" to "crumble away," and to "soon go down with the setting sun, but to a night that will know no rising."

I intend to address one more epistle, and endeavor to point out the serious and fatal mistakes in reference to the civilization of the Indian, and also what, in my humble opinion, are the essential requisites for certain success.

I remain truly yours for the Indian. JOHN BEESON.
15 LAIGHT-STREET, NEW YORK, May 26, 1858.

THE CAUSE IN MINNESOTA.

RIVER LAKE, DODGE CO., MINNESOTA, May 15, 1858.

Mrs. PARTRIDGE:

Sir—As the subject of Spiritualism is in a somewhat lethargic state in our community at the present time—not for lack of the proper elements required—but for want of a concerted plan of action to guide the movement, and mold the plastic materials, I drop you these lines detailing our wants and necessities.

The great theme of man's endless progression has agitated the public mind, more or less, for a year past, through private channels, and has created a deep spirit of inquiry among the thinking portion of the masses. It was not thought expedient to advocate it openly, from the fact that the clergy never lost an opportunity to rant upon the theme from the sacred desk. Old and stale arguments, such as the "Devil," knee-and-toe-ology, deception, fraud, and collusion, that have become thread-bare from repetition, that have been refuted so often, that an ordinary schoolboy must have known it, are repeated as glibly as ever by these gentlemen clothed in the livery of heaven. All facts seem to be steadily ignored, and a proclivity for slander seems to prevail in respect to this subject, even though upon all others men seem to be rational. But all such efforts have a limit, and I look forward with hope to the period when people can vindicate their right to worship the Deity according to the dictates of reason, without undue interference from any one.

We need some lecturers badly. Dr. Mayhew was through here during the past winter, but he did not stop to lecture. A gentleman by the name of Sunrise, who has a daughter that is a clairvoyant of some celebrity, possessing the faculty of detecting counterfeit money, reading in the dark, prescribing for invalids, describing scenery, etc., is going about the country giving exhibitions to the curious at twenty-five cents a head. The exhibition is quite novel, and draws crowds; and if the gentleman would keep in his sphere, no one would feel disposed to disturb his speculations. But he has dragged in the question of Spiritualism and in conjunction with his mammonish enterprise, proposes to reveal its hidden mysteries, and expose its transparent absurdities. It is quite amusing to listen to this pseudo philosopher's exposé of the phenomena of Spiritualism, which he does to his own satisfaction, at least, though an intelligent audience upon this topic (which fortunately for his reputation he does not often have), might not appreciate it. The animal and muscular seem to predominate in his organism, and he has yet to take the initiatory step in the rudiments of progression. Warped by prejudice and bigotry, sensual, and gross in his reasonings, he can not detach the material from the im-

mortal. Judaism and a God of wrath is his highest conception of a Deity. He knows nothing of our theory, and can influence only the ignorant and bigoted. Truth is mighty, and in the end must prevail. Our motto—"onward and upward" will not permit us to falter.

We expect Dr. Mayhew, of N. Y. City to visit us this season, and he will improve the opportunity to lecture to us. The orthodox world has been all agog the past winter on the subject of revivals. But they have borne off very few trophies. Hell appears to have lost a great portion of its terrors. The fact is, the great body politic have become diseased spiritually, and demand something beside husks or chaff, found in the popular religion of the day. The time is drawing near, and will soon arrive, when we shall sit down in the great temple of Nature, as children of one common parent, having inspirations direct from the great fountain's head, with right, reason, and nature for our translators. Our priests will be philosophers and philanthropists, and our anthems will be chanted in deeds of love and mercy, by the regenerated of earth.

Yours fraternally,

A. D. BROWN.

THE FINITE HUMAN ORGANISM.

BY WHICH THE BIBLE OR THE WORD OF GOD WAS PRODUCED FROM THE DIVINE.

The human race, as a whole, is one Man or Person—the universal finite man, the individuals of our race being its constituent forms or organs. It is one Man by virtue of being, as a whole, the created or finite body and mind, or substance and form, of Divine use, or of the Divine Man, who is one—i. e., the individuals of our race are finite human forms, or organized complexes of the infinite things which are the constituents of the uncreated or Divine Man.

Hence the different nations or divisions, classes, tribes, etc., of the people of our race, are different, distinct racial organs constituting the whole Person of our Race.

And it is suggested, that in like or corresponding manner as the heart and lungs and other organs of an individual of our race, are necessary constituents of him, so the different nations, classes, tribes, etc. of our race, are necessary parts, organs, or viscera of the universal finite Man. And that in like or corresponding manner as the constituent organs of a man perform uses or functions that are necessary for his integrity or welfare, so it is rationally seen, that the various notions or racial organs of the Person or Man of our race—the universal finite man—perform uses or functions that are necessary for the integrity or welfare of our whole race.

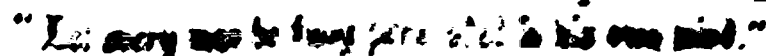
And it is also suggested, that this organic economy of Man is the basis and efficient cause or means of the Ethnological divisions of Man into distinct nations of people, which nations are racial organs necessary for the performance of the Ethnological uses of Man. The production of the Bible for the spiritual rule of our race, was an Ethnological use of the Jewish nation.

And it is also suggested that, in a like or corresponding manner, as the heart and lungs of a man are the animal organic Word or Mind of use that rules as law in the living action of all things of him, so, or correspondently, it is seen, that a nation of People—the Jews—were the racial heart and lungs, or the finite human organism which by influx of the substance and form of their mission into forms or powers of the spiritual organism of their specific Ethnological Mission or Church-use, performed the use or mission of revealing the Divine Word or Laws for the conduct of life as to the fulfillment of our destiny, for the progressive development of all of our race into perfect finite human organic forms of the Divine Humanity—the common and final destiny of all of our race.

It is also suggested that in like manner as the nation of the Jews was the heart and lungs, or finite human organism of the Word of spiritual laws for our progressive development, so the Anglo-Saxon division of our race in this age or day, is performing an Ethnological use or function which is productive of a political Word, that shall own or acknowledge the Bible or Jewish Word as a basis, i. e., that shall acknowledge the Divine in all affection and thought of the conduct of life.

Z. H. H.

The General Assembly of Presbyterians, recently in session in Chicago, has decided in a vote of 160 to 52, that divorce cannot be granted unless adultery be clearly shown; and that any one marrying a person divorced for any other cause, is himself guilty of adultery in a moral view of the case.



NEW YORK, SATURDAY, JUNE 12 1944

[illegible]

And it is that in our dreams our things are sometimes dealt
very different and foolish; yet the fact remains that this is for
them being along the road. And the next outside poetry can
this and there is a philosophy for teaching and perfect and
have often known, it was without effort from the mind find
ing the house of wisdom and wisdom. Moreover, the per-
fect has been found, and what has complicated mechanical
inventions have been achieved in the dream state, which had
long resisted the efforts of the mind during bodily waking state.
Beside it is in the dream state that the mind often sees the warn-
ings of danger, prophetic visions, and presences of the future,
of which it is usually unconscious at any other time. It was
by dreams and visions of the night, "when deep sleep fell upon
me," that the earliest prophets and seers, not only of the Jew-
ish but of other nations, received forebodings of human con-
dition and destiny, not only as regarded the immediate personal
and social efforts of their own day, but reaching through re-
mote future ages, and including the vital interests of humanity
at large, and some of them recorded for us have been put
on record, and now serve as bright stars to guide millions in the
darkness of a selfish world.

Ye materialists, whose common senseings have stopped short of anything,— of a transcendent state of human existence now, and whose rational clamor is, "Give us proof of your doctrine of immortality"—behold in your own experience fastening luxuriously, the positive proof of an interior and intelligible soul, which acts in its own peculiar mode when the bodily channels of sense, perception, and feeling are closed up, and no longer carry outward—note of inner happenings. Behold in ~~the~~ ^{the} very act superior working of dream-intelligence, in its power, under favorable conditions, of interpenetrating the future, and of mastering present problems which would baffle the mind when engaged by the material organs of external sense.—behold, we say, in this phenomenon, the demonstration that there is a spirit in man, and that the inspiration of the All-wisely gives it understanding," and until you have appropri-

and the up-land... one the integrity of a country... copy, and in former period of... these circumstances, justifying... and suffering... but not the... of these phenomena... dramatic any longer... their... who would range the... and who would... the... for the... and goods... in respect to the... of a...

And ye Idealists who have vainly striven for a transcend-
entception of a properly spiritual world while remaining from
the base of the material sense, and who have brought the
physical measure of law and law into rejection while
retreating to believe in a conception of the pure and redoubt-
able space of the spiritual world, in respect to our material earth
— first tell us, by an accurate measurement, how many miles,
yards, feet, inches, and hair-pieces, from where your material
bodies now stand, is that beautiful grove standing with au-
tumnal tints, and loaded with perfume of necessity & more,
through which a certain spirit reigned in the domain of ge-
neral life. They say that that grove with its waving leaves, its
gentle breeze stirring among the leaves, its paradisaical birds
cawing in the branches, its autumnal fruits and oriental
flowers—say not that the thoughts, perceptions, reasonings,
and revivings delights of that realm as it contemplated this
fringed scene—were a nothing. From nothing nothing
comes," is an axiom of old philosophy; and if the objective ex-
istence and subjective notions of that soul in this paragon
of its dream-life, were all gone for a nothing, then certainly we
have no assurance that anything is

Advocates of the theory of a spiritual world everywhere of ~~imperfect materiality~~, as ~~imperfectly~~ located in relative plane-
lary space, often object to any proposition adverse to such a
hypothesis, on the ground that men to them would seem to ac-
commodate all reality as applied to the things of the invisible
world, and convert them into a collection of mere mental
images, notions, and thoughts. As though there could be a
"world" without a substantial mind from which it is derived,
and as though there could be a world of innumerable, substan-
tial, and correlated minds and other spirit relations, without
mutually acting and reacting on each other as really and
as fully as do the things of this world, if not more so! We
would say to all such reasoners what has been so frequently
said before, that the material - the spiritual - is the only real,
and hence eternal; the material, or what is known as such to
our senses, is, in a merely temporary and as ~~inadequate~~
circumstantially perceived and created by ~~senses~~ ^{spirit}, to estimate
correctly of its own. Hence, the scenery of the spirit-world -
the gross scenery, witnessed in the case of dream-life in-
stantly shown, for example, appealed to the spiritual - men as
intensely as any external objects in this world can appeal to
the natural senses, if not more so; and if this is not a demon-
stration of the real existence of the spiritual scenery, then cer-
tainly, for the same reason, no unaided perception of objects in
the material world can be relied on as proving a real existence of
that world.

But what we wish especially to urge at this time is the truth that the spiritual world differs from the material, as mind differs from matter, as the source of a well-ordered and developed intellectual vision or dream differs from the ordinary waking world of terrestrial life, and as a man's life-principle differs from the organism of bone and muscle which it serves. In other words, the two differ by what has been called a *discrete duality*, and while the two, on their different planes, in all respects correspond to each other, yet considered in respect to those planes, they have absolutely nothing in common with each other; and if we are correct in these conceptions, then it is most certain that whoever attempts to examine of the things of the spiritual world as a mere refinement of externally material objects, to be observed and handled by a more refined perception of the natural senses, will inevitably err in every particular of his theory. In fact we may say that to the natural five senses of man, however acute, we may suppose them to be, the spiritual world absolutely has no existence, as poetry has no existence to the horse. The spiritual world exists to the mind or spiritual senses alone; and only in proportion as those latter senses are open and active (as they may be in a degree even while the work is connected with

[Illegible handwritten notes]

Again, we say, there is no dream of good or evil, overhead, the workman involved in the subject, and in all these dreams of love the expression. He does not do not come to say that every dream or even our dream is a dreamed, possibly the union of the spiritual world so they will appear to the real other a shadow of a material world. He almost every dream the properly spiritual expression of the mind are more or less material or material. Firstly by the very relation which it has between with the body, but which is not a false body, and secondly that in every dream, without exception there is a shadow of the expression—the other relation—the properly spiritual. In this is carefully distinguished, and marked, when the mind is referred to, as proper matter: and the other which there will open to instruction from the spiritual and properly person there, at the same time purifying its affection and engaging its interior to the problem of a true interior, will even be established at the narrowness darkness and narrowness deviation of its sensitive, reversing all spiritual things.

Under the title of "The Road to Reformation," being a series of four lectures delivered at the opening of the New York Lyceum, by Dr. R. T. Harkness, author of "The Child and the Man," we have in press a most picturesque of about sixty-four pages, which will be ready for delivery by the time our present issue shall have been received by its distant subscribers. The lectures are entitled as follows :

LECTURE I. - PROPOSITIONS CONSIDERED AS A FUNCTION OF IDEAS.
LECTURE II. - PROPOSITIONS CONSIDERED AS A FUNCTION OF IDEAS.
LECTURE III. - PROPOSITIONS CONSIDERED AS A FUNCTION OF IDEAS.
LECTURE IV. - THE SCIENCE OF PROPOSITIONS AS A FUNCTION OF IDEAS.

The *Object* ought to be accomplished in these lectures in, by a plain and earnest presentation of the more obvious claims of Spiritualism, to command it to public consideration. Of their literary character, it would perhaps be sufficient to say that the writer's own easy and pungent style of Dr. Halliack finds in them a full and favorable representation. It may be noted as among the prominent merits of this and other productions of Dr. Halliack, that the reader is never in doubt as to the real sentiments of the author, who is in the habit, in all cases, of "speaking right out in words," and with little regard to the reception anticipated for his teachings. The reader, be he Spiritualist or otherwise, will find this little work both useful and interesting as an exposure of the subject of which it treats. For sale at the office. Price, 25 cents.

Religious Luxury in Indiana.

The Report for 1904, from the "Indiana Hospital for Insane," in its "Table No. IX," in relation to the "profession of religion of the patients," states that they were, as follows: Methodists 227, Presbyterians 77, Baptists 90, Campbellites 69, Quakers 46, Catholics 69, Lutherans 27, Episcopians 16, Reformers 11, United Brethren 14, Universalists 7, etc., etc.

It will be perceived, that notwithstanding modern Spiritualism are very numerous in Indiana, and there is a general disposition to hold it responsible for human ills of all kinds, and especially for insanity, not one Spiritualist is reported as among the inmates of the Insane Asylum, where 656 of our numbers are found. This Ely compares with the allegation of our brethren—devotes to the ancient spiritual manifestations—that “modern Spiritualism leads to insanity.” It holds the melancholy wreck of reason among the devotees of the Spiritualism of Moses, and among Unitarianism Christianity. What is it but “evangelical religion” we callously refuse to see that has produced all this? Many persons in the Church do not use their reason, because they are forbidden. Those in the asylum do not use their reason, because they have so religiously obeyed the Church that they have subjugated it, and can not.

William Allan's Bones.

Gen. Clark, of the Burlington Times, is concerned about the whereabouts of the bones of the perished Ethan Allen, and is making some stir to find them. Hawley Witters writes him from West Georgia, Vt., as follows:

"I attended his funeral, and the militia were out to bury him. They (the militia) went across the river to Wauzeka, and Allen's brother pulled out a barrel of gun and tipped it for them. They then formed and marched over the river to the burying ground on the hill near Wauzeka Falls, to Burlington, and buried him in the north-west corner of the burying ground, so it was then."

We suggest that Gen. Clark ask the Spirit (not of the barrel, or the one who begged it, but) of Allen, where his bones are.

THE INTERVIEW WITH SPIRITS.

Mr. Dean Thompson.
During my stay in New York, I determined upon having a public trial of the power of spiritism. If such could be obtained, I determined to publish a pamphlet of the truth of the matter, and of the ability to communicate with spirits in different ways.

I shall, however, be glad to report of those persons who have been helped by my investigations. Judge Thompson, Mr. Lane, Mr. Farnham, Charles F. Farnham, Mr. and Mrs. Cole, Mrs. Kellogg, Mrs. Irish, Mrs. H. H. Brown, and Mrs. A. L. Brown, showed me all possible kindness and attention. Being at the street, I had still more reason to feel grateful to them; I am sure that my gratitude is unfeigned.

Judge Thompson very kindly invited me to his house, where I spent the evening, upon the first of my arrival. He being engaged, I was introduced by him to his daughter. Three other persons came in after me, and spent the evening with us. During the evening, Miss Lane described the appearance of several spirits who stood around the other visitors. The description of one of the spirits could not be remembered by the lady to whom the description was addressed. Miss Lane said, "The spirit says she will make her self known to you." We waited in silence a few minutes. All at once, Miss Lane exclaimed, "Do you know where I came from?" "No," answered we. "From Albany," said she. "I was carried opposite a building which bears this spirit's name." The lady to whom this was addressed then remembered perfectly this spirit. Is not that a very novel way of giving out one's name? and is it not a positive proof of an excellent intelligence? Several other descriptions of spirits were also given, which will find the parties for whom they were intended.

I was anxiously waiting for my turn. At last it came. Miss Lane gave me the description of two spirits near me, one of whom was an aunt of mine. They agreed very well. I however felt somewhat incredulous, thinking that those descriptions might be the result of my mind, there two spirits having already spelled out their names at circles where I had been sitting previously. I was indulging these conflicting thoughts, when all at once Miss Lane exclaimed, "I see another spirit near you!" She then gave me the description of an old priest who died a few years ago at Montreal, bearing the name of St. Pierre, whom I had well known, but of whom I was not thinking. He had never appeared to any of the circles I had frequented before. My doubts were at once annihilated. That could not be any relic of thought. I was not intellectually convinced.

Miss Lane, while describing the spirits she sees in her natural state, keeps on conversing with her visitors in that audible and unusual way which peculiarly characterizes her. A crowd of spirits surrounded her person, which is to the credit of the quality of her power. They were all of black, her father came down, and conversed with us until the time of our leaving. If he has no more the legal title of Judge, he has it still in the spiritual world, where his decisions are often called for, and in whom we still find the judge. Is the last one not more valuable than the first one?

(While writing this I felt an overpowering and delicious influence coming over me, and the large desk upon which I am writing, moved five or six inches toward me. My wife, who is an unbeliever in Spiritualism, coming into the room at the moment, plainly saw it move, and became frightened. I felt as if a spirit had moved the desk. Then I wrote on the desk and in my chair, as an answer. Is not this significant that spirits have cognizance of our designs, writings and thoughts? How pleasant and consoling to that conviction! How much it stimulates us toward perfection! This interruption in my narrative has been a pleasant incident to me—so pleasant, that I wish to place others by the recital of it.)

The Judge's house is I believe, open to the visitors of Spiritualism once a week, or once a month; his large and sumptuous rooms are then all thrown open to inquirers, and he does all in his power to render the entertainment cheerful and useful.

Mr. Cole, of the Marine Department office, also kindly invited me to his house. This gentleman has a practical way of looking into this new great dispensation, which could be very much with my own way of thinking. Either home is often more hostile to a good cause than the persecutions it may encounter from its opponents. How pleasant it is to find friends in a strange place. Friends who were strangers to us a few months before. Mr. Cole is a speaking medium, having delivered lectures a few years back. He rendered her house very pleasant to me. I joyfully address her my thanks through this. We formed a circle at her house. We had quite a merry time at that sitting. Some gay spirit or spirits took possession of our circle, and made us laugh so that our sides nearly burst with merriment. A gentleman and his lady had called a few minutes before our sitting. He had been but an instant in the room when he burst out in an exclamation that "he felt my plane, my great magnetic powers!" The exclamation was spontaneous, so sudden, that I could not imagine what was the matter with him; I was a touched and dumb-struck. Well, well, he still felt it more a few minutes afterward, in the circle which he formed part of, and it was his confessions and exclamations which formed part of our great merriment.

I was five days in New York. I meant to leave on the fourth day, and therefore called on Mrs. Cole to bid her adieu. While conversing there with her, Mr. Irish and Dr. Scott, I told them that I intended to leave the same afternoon by the six o'clock boat. Mrs. Cole then said that she had an impression that I should not leave. I laughed at her prediction. It was then about two o'clock. Well, it so happened that I did not leave that day, as I was certain I would, I became so taken up with what occurred. Mrs. Irish was mesmerized, Mrs. Cole got

into the trance, and so many interesting things happened, that when I looked at the time, to be off, it was half past five. It was too late to think of starting, the boat was to go off from the hour.

That same night I attended a circle with Mrs. Cole, in Hudson street, where I played a conspicuous part. I forgot the lady's name who was having that circle. It was through my head being applied over the eyes of the lady, who is a medium, that she was made able to give out the name of the holder of the Central Avenue, whom she perceived. Also that if the name and number of the street he lived in in New York. Please go through the agency by drawing, which was most heart-rending to witness. She had already personified him, revealing his name, but without being able to do any more. She personified also a spirit who was the nephew of a gentleman of the circle, and this nephew had a conversation with his uncle through the medium. It was a very interesting communication. I did not keep any note of the details of that night's circle. I simply wish to show that there is in my head a power which spirits find sometimes useful, and which may be also very useful to suffering humanity.

At seven o'clock of the same day that I left New York, I called on Mrs. Emma Hardison, whom I had the pleasure of knowing at Montreal, where she delivered a series of lectures last winter. She also acknowledged my magnetic power. She advised me to call on Mrs. A. L. Brown, and to use her name as an introduction.

I at once called on Mrs. Brown, whom I luckily found at home. I had called previously, but she was in the country. I was introduced to Mrs. B., an elderly lady, who was, I believe, having a sitting. I sat at the table, and I felt at once an invisible hand seizing hold of one of my legs. I made a jump and retreated some what from the table. Mrs. Brown was sitting at a distance from me; her hands and the other lady's hands were upon the table. It therefore must have been a spirit hand. I did not expect to be touched so soon, and the novelty of it surprised me. I however came back to the charge. I had gone to that medium to test such facts. I again felt other hands; the pressure of every finger was plainly felt. They would at times flatter me, and pull at my pants, so that I perfectly saw the lower part of them moving. Mrs. Brown commenced singing a song; a hand would then press itself on my foot, and accompany the tune by knocking one finger over another quite plainly, and loud enough to be heard. There could have been no deception about it. I was quite alive to the test; my eyes kept a constant search. I asked the spirit to give my leg more. It did so until it became painful to endure. The medium said it was my father's hand. She described him; also my mother. They are happy. She told me that my mother had departed this life first, which was true; and many other things, the relation of which would fill up too much space here. She then told me to write down names, that when I should come to one of the circles which my children bore in the flesh, these names could be heard in every instance. I did so, and the names did occur as stated. I happened, besides, to write down *Marie Louise*, which belongs to one of my living children; innumerable finger-tipping—at least it seemed so—were at once heard all over the room and furniture. I, as a father, understood that expression of joy from those dear little cherubs.

At that moment one of Mrs. Brown's children came into the room. She is a sweet little creature, four years old. She sees the spirits in her natural state, and describes them in her own peculiar childish language, which is very amusing. That little dear had fallen from a ladder a few days before, upon a stone, which had struck her over her eye, and a large bump was there disfiguring somewhat her sweet countenance. I held my finger a few minutes over it, and it disappeared. I then asked her to look under the table, and tell me what she there saw. "Three little children, who are jumping on you." How could she have known that I had lost three children? In moving my legs under the table I happened to hit something. I looked, and with astonishment found there one of my India rubber shoes, which I had laid near the door upon coming into the room. I asked the little daughter to look under the table and tell me who had put my India rubber shoe there. "It is your little boy, and he is holding on to it and laughing," answered she. I tried hard to bring it back to me with my foot; it resisted strongly, and it was with difficulty that I brought it to the reach of my hand.

Mrs. Brown was complaining of being unwell. Her lungs were oppressed, so that it was with difficulty she drew breath. By laying one hand on the pit of her stomach and the other hand to her back, she was perfectly relieved. My hands were afterward influenced to make passes and to apply themselves on her eyes, for about half an hour if not more; and during that time she gave very extraordinary communications to Mrs. B., which I do not feel bound to publish. A spiritism of that lady was conversing with her through the medium. The mother was deeply moved. I wanted to know what part I had been acting in that extraordinary communication, and I asked the medium. "You have been kept from leaving yesterday by the spirit friends of this lady, and your meeting here with her had been arranged before hand. You will derive great benefits from this, because these spirits are of a high order, and they will be about you hereafter. I could not have gone through this communication properly without you." Her name was, as nearly as I can recollect, in the very word.

I will not indulge in any observations on these facts. Let the reader digest them. Besides, I have still something more to say concerning my experience at home, and room must be left in your valuable columns for another communication.

I attended two circles in Montreal. They are, I believe, the only ones here. One is on the physical plane, the other intellectual and moral. Swindlers and other high spirits frequent this last one, and write occasionally through the hand of a lady medium, Miss B. They have not been able to write through my hand yet, except some few words.

They have found too much opposition in my circle. Therefore, I hope I may soon be able to write and distribute pamphlets containing communications from the other world. The chief part of my investigations in the months that Spiritualism has been for me a fact, I have been in contact long studies in different kinds of mediumship. I have personified a great many spirits to the entire satisfaction of the circles who seek for it. Besides, I have, in the spirit's name, to mental questions, I do so in my natural state. I have several times tested my magnetic power, and I find it developing very fast. At circles I was always pushed to take the lead. I call my self *Mater de Cerebrum*. My impressions are very correct, and I have been thought worthy of receiving the persecutions of evil spirits, at two sittings, who have tried to strangle me; also another medium, at the physical circle. To say not, however, stop me; my life is in the hands of the Almighty, who may do with it as he likes. I am determined upon pushing on this great cause, with the help of God and his good spirits. Nothing will arrest me in this great career, which is leading in marked toward freedom and happiness. All those who are convinced of these great truths must feel as I do. There is an unbounded happiness in the self-fulfilling which full well repays the worker for the meanness he encounters, and the persecution which is dogging him. When he least expects it he receives consolations from above in different ways. Oh! it is not a barren ground.

At the physical circle, we are four regular members—a lady, two brothers, and myself. One of the brothers is a very powerful physical medium. We have had at this circle very extraordinary physical manifestations. The father of these two brothers, who is a spirit of the fifth sphere, has been with us often. We obtain raps on the table and in different parts of the room. The table is lifted up completely from the floor, and dances about in a great style. It jumps about on furniture, pushes us at the end of the room, knocks down chairs and picks them up, and goes through a great many more experiments. We had this spirit one night to play a tune on an accordion, which we laid on the table for that purpose. A few minutes afterward the table lifted on my side, and the instrument was flung by me, knocking me and my neighbor upon our fingers, and fell on the floor. The spirit said it was too much out of tune for him to play upon it, and he therefore showed us another experiment, which he could do. He had the instrument fallen upon the other side when the table was inclined, we would not have thought much of it. As it happened, it is a very good test. When living in the form this spirit was very much esteemed. He was not however, a church-going man. He departed this life not many years ago, therefore his being in the fifth sphere is the best proof of what he was in the flesh. This spirit has touched the lady's hand over quite plainly. We feel his influence very strongly, and the fluid which he distributes to us is felt like a cool and soft wind. We occasionally see lights in different parts of the room and on the table.

Another spirit, who bore the name of Noyemith while in the form, made his appearance to this circle the other night. I had brought a small basket with me, intending having some writing done by the spirits through it. I attached a pencil to the side of it. This last spirit agreed to write something by the basket. We each applied two fingers of our right hand on the basket, and it wrote out the spirit's name and two other words.

I beg some indulgence for my inefficiency in the English language, which I have picked up by reading only. Hoping to have more soon to offer to your columns.

MONTREAL, CANADA, May 24, 1858.

HENRY LAMON.

LETTER FROM DR. WELLINGTON.

JANETOWN, CHATELAIN Co., May 17, 1858.

FRIEND PARTRIDGE:

You asked me to write you from my country home. Would that I had more to say of the progress of Spiritualism and Reform. But here I am in a town of four or five thousand inhabitants, and only one or two ladies who are Spiritualists, and they continually opposed and thwarted. On every side I find that I am feared because I am a "Spiritualist," and all the absurd and objectionable views that can be imputed to any one, are circulated as the "opinions of all Spiritualists," and of course the presumption is that I endorse all.

The Spiritualists of Leoni and of some place south of here, in Pennsylvania, are special subjects of village gossip, and I have a great desire to make their acquaintance, and compare their actual opinions with the views imputed to them. If reports are true, what awful beliefs Spiritualists are?

But a good Providence opened the way for my method of teaching to become known, and to my astonishment and delight, some of the most devoted adherents of the Established Church have been led by the slanders against Spiritualism to inquire into my method, and come frequently into my school, and have induced others to come in; and now without consulting me, have sent a communication to the neighboring papers explaining my method. The whole community are in a state of watchful interest on account of the slanders against Spiritualism, and this is to be turned in my favor by one of their own number. To a great extent it has already been. I wish, friend Partridge, you could look in and see our beautiful place, and in the hope of calling you to do it, with your family, I will send you a picture of the front of our house, showing about half the building; and if you knock at our door some day, I promise to take you to a ride across our beautiful lake, twenty-two miles, and treat you to some of the fish taken from its waters. Indeed, if you come, you should come by the way of Westfield and the lake, and we will have the fish ready if you wish to be beforehand of your coming. O. N. WELLINGTON, *Janetown Institute*.

The picture, an engraving of our friend's new home, looks ex-

